RELIGIOUS.

Boetrinal Diversions and Dogmatic Disputes on Bebatable Points-Discussions and Declamations by Diplomatic Doctors of Divinity.

Practical Piety as Preached by Presbyterian Preachers and Politicians Prayed for.

"BUYING A PENNYWORTH OF PARADISE."

The Immorality of the Age, the Horrors of War and the Destruction of the World as Christian Pulpit Themes.

Progressive Spiritualists Spoiling for a Fight with Expounders of the Bible.

Sermons and Services in the Metropolis, at the Capital, at the Watering Places and in the Suburbs-Correct. Graphic and Elaborate Reports of Sunday Religious Proceedings in the Churches.

Though the worshippers in purple and fine lineu have, for the most part, left the city for the seaside and the country, the churches were yesterday well filled with attentive congregations. The clergymen could not avoid a militant tone in their discourses, and the thought of the congregations was directed to the great truths of confishanty by litusions and illustrations that had the ring of war in their bold and earnest tone. From the fashionable places of summer resert the clergy, in unison with the gentle surroundings of pature and the azure hue of the speak gently of sin and its panelties, of life, its duties and its pleasures; and from life at its best and in its most enjoyable condition, as seen at the scaside, fall not to tell the story of the Cross, with all the glorious moral lessons deducible from a well spent life, animated by Christian motive and re-

UNIVERSALIST CHURCH, PLIMPTON BUILDING.

The Christian View of War-"And Ye Shall Hear of Wars and Rumors of Wars"-Ser-mon by Rev. Charles F. Lee.

Yesterday, at Plimpton Building, the Rev. Charles F. Lee preached to a considerable congregation on "The Christian View of War." He took for his text, "And ye shall bear of wars and rumors of wars," and spoke as fellows:-

of the greatest civil war of modern times is rolling away and the serried legions of the great republic have returned to their welcoming homes; just as the frowning guns of Sadowa have grown cold and the tattered ensigns of battle-scarred armies are furled and laid away; just as the world is sinking into a fraternity again, from over the distant sea come the at were, floating on each Atlantic breeze, the call of the bugie and the roll of the drum, the word of estern command, and the heavy tramp, tramp of A MILLION OF ARMED MEN.

Again are our hopes of international union and sympathy all dispelled; again must mother earth be torn by dissension and wet with fratricidal blood; again must the brave lay down their rives and the homes. The battle ground is one of historic inter-est. Here, many a time in the days of old, has the fate of kingdoms and empires been decided. Here, twenty centuries ago, the legions of Roman Casar back with cruei slaughter. Here, in centuries later. was the field of strife in the time of the great Char-lemagne. Here, in the old age of feudalism, the war-like barons of France and Germany full often met to shiver the lance and cross the sword. It was here that 400 years ago the

to shiver the lance and cross the sword. It was here that 400 years ago the impetuous Charles of Burgundy led on his MAIL-CLAD THOUSANDS

to battle with the might of Austria and the hardy Swiss of the Cantons. Here, in more recent times, marshed and countermarched the troops of the fourteenth Louis to oppose the warlike genius of a Mariborough and Prince Eugene, and here, in the memory of thousands yet living, shone the golden eagles of the invincible Napoleon on his victorious way to Jena and Austerlitz. Tru'y, then, this is an historic ground, one which has continually trembled with the tramp of contending battalions and the roar of savage guns. Rivers upon rivers of blood have been poured on there that the pride and ambition of princes might be satisfied with some new bauble of power or renown. Sunny and favored of God, yet it is a land of death.

The Eastle Field of Twenty Centuries, its soil is watered with fears of blood and anguish and wnitened with the bones of millions on millions of men, and all this since the advent of the blessed Curist, all this since the dawn of the reign of love, all this since the advent of the blessed Curist, all this since the dawn of the reign of love, all this since the advent of the blessed Curist, all this since the dawn of the reign of love, all this since the dawn of the reign of love, all this since the dawn of the reign of love, all this since the advent of the blessed Curist, all this since the dawn of the reign of love, all this since the dawn of the reign of love, all this since the dawn of the reign of love, all this since the dawn of the reign of love, all this since the advent of the blessed Curist, all this since the dawn of the reign of love, all this since the dawn of the reign of love, all this since the advent of the blessed Curist, all this since the dawn of the reign of love, all this since the dawn of the reign of love, all this since the dawn of the reign of love, all this since the dawn of the reign of love, all this since the dawn of the reign of love,

phetical now as they were in the days of his apostics, "Ye shall

How we startle as we remember them. We
dream of peace: we had pictured the earth as it
prospered under the reign of kindly love; we had
sung of its peaceful homes, its ripening harvests and
its myriads of happy people.

Taking a Christian standpoint, what is war? It is
a reit of the dead and terrible past; a reit of those
days when men, more savage than the brutes around
them, delighted in scenes of hortor and thood. War
three thousand years ago meant

That is what it means to-day. Its terrors have
been mitigated, I allow, to a large extent, but it
practically means the same thing now. War can be
disguised and made to appear grand and ennobling.
But this is before the rich uniform becomes tathered
and torn, and the sword wet and discolored,
with human blood. To see a regiment of soldiers,
with their muskets shouldered and bayonets glistening and swords shining, and to hear the drums rolling situs the enthusiasm of all, and if it were confined to a houlday parade all would be well. But
where is that regiment to-morrow, where are those
hopeful warriors who but yesterday were in our
midst? Squadron after squadron had charged the
enemy and had gone down, and a score of panting,
weary refugees is all that is leit of that grand army,
whose march to death had furnished us all with a
pleasurable excitement. It is necessary to distinguish between the nome and the horror of war. War
used to be, and is, the pastime of savages, and it
should not be the practice of clylikzed, Christian
men. See the homes destroyed,

THE ALTARS DESECRATED,
the wives widowed, he fathers and mothers made
childiess, and the children orphaned. Look on this
said picture and ask yourselves if a nation's false
honor or additional giory is worth the sacrifice of so
much blood.

There can be but one answer. No, a
a nation's true glory is in the cultivation of the arts
of peace, and soon be file time when wars will cease
and all the kingdoms of the earth will live in peace
and

At the conclusion of the sermon are to pre-dod that the contending armies now about to pre-cipitate themselves on each other might be touched with Gol's grace, and return to their homes without committing the ravages attendant on a long war.

ATTORNEY STREET M. E. CRURCH.

War Lessons-Napolcon Denounced-Repu Meanism Above Mounrehy-Discourse by the

Rev. J. P. Swift.

After the usual services in this church yesterda;

After the usual services in this church yesterda;

After the usual services in this church yesterda; had been concluded the pastor, Rev. J. P. Switt, an-nounced that the subject matter of his sermon would be the present European crisis, in which might be traced clearly the hand of the Almighty. He took als text from Matthew xxiv, 5, 6 and 7-"We shall hear of wars and rumors of wars, for nation shall rise against nation and kingdom against kingont." He said Christ, when on earth, was the most pro ound student of human nature. Although His mission here below was one of peace, yet He was the was one of peace, yet He well knew that the heart of man was so formed and so filled with viole. Passions that in his short career through life he would be always in trouble, which is not local nor circumstribed by State
that the heart of man was so formed and
rith viole... passions that in his short
ugh life he would be always in trouble,
but with his neighthat the heart of man was so formed and
rith viole... passions that in his short
ugh life he would be always in trouble,
but there is being waged
A SILENT CONTEST.

Cever sharp, ret seldom observed or appreciated.

We all known the unscruppions, should be We all known the unscrupulous, shrewd policy of the Emperor Napoleon, who, in his desire to turn the attenuou of his people from internal troubles, which would make his very throne totter and fall, hesitates not to plunge all Europe into one fearful scene of bloodshed, murder and rapine. The loss of life, the desolation and misery and the utter ruin that will be brought to thousands of happy homes, and perhaps to kings and princes, by this impending struggle, is incalculable. All the engines of desiruction and all the skilled inventions for destroying the image that God created will be brought into full play. It is fearful to think of the bloody fields, the ghastly corpses, the ravenous vultures at their banquet and

quet and
THE GROANS OF THE DEAD AND THE DYING.
All these are sure to follow in the train of this uncalled for and senseless war. All we can do is to pray that God may defend the right. The time must and will come when every man shall be as free and as noble as his brother, when none shall bend the knee or be under the subjection of kings and

princes.

THE GLORIOUS AND BREE IDEAS

of American independence shall wan themselves all
over the world, and it will be the proud boast of our
country that she has found out the true mode of
government. In this way only can good come out
of this great evil—war, by the
DETHRONEMENT OF THE KINGS AND PRINCES
engaged in it and by the demolition of that power
which enables one man to convuise the world and
effect private ends. Verily then shall the mighty be
destroyed forever and the strong made weak, and
there shall spring up a power just, generous and
mighty.

CHURCH OF THE STRANGERS.

Faith and Fighting Sermon by the Rev. Dr.

Faith and Fighting Sermon by the Rev. Dr. Deems.

There was but a small congregation at the Church of the Strangers yesterday morning, but those who were so fortunate as to be present were amply repaid for their temerity in braving the scorching heat of the sun, for the able, eloquent, and popular pastor, Dr. Deems, preached a spiendid sermon from the text "Fight the good fight of faith; lay hold on eternal life." Ist Timothy VI., 12. He said two traits characterized Paul, she military and the religious. The military allusions abound in all his writing, of which examples were quoted. He was also the great expounder of the doctring of faith. In some places of expounder of the doctrine of faith. In some places of his writings it would seem as though a man had nothing to do but believe, in others nothing to do but fight. These were united in this text, "The fight of faith." The Doctor then showed the biblical connection between these two, and how their "consistence," as he called it, "In Paul made him such a master man." Faith was declared to be peculiar to man. Other animals, so far as we call train, do not have it. It is

MAN'S SIXTH SENSE, sense of his soul, whereby he apprehends what cannot be heard or seen or smelt or tasted or touched. Man's position from his creation has been a test and development of his faith. All life is a war-fare: Every warfare is for a prize, even defensive wars. Sometimes the prize is imaginary, sometimes worth the conflict. No fight is "good" which has not a good object and is not conducted on good principles. There is nothing to sustain a man if he goes to war on a mere pretext; there is much to depress to war on a mere pretext; there is much to depress him if he crowds theusands down the steep of slaughter for selfah ends. Life is a warfare. Every man has a fight with evil. Our passions and appetites are beautiful and good instruments of pleasure, but endurance in sin perverted them. It is not against our appetites and passions we are to fight; it is against our appetites and passions we are to fight; it is against their being averted to bad uses. Some men seem to think they would be saints if they could pinck their passions from their intellectual constitutions, instead of which they would be monsters. For final triumph there must be persevering faith in some great truth. Of these he should mention four

tions, instead of which they would be monsters. For imal trumph there must be persevering faith in some great truth. Of these he should mention four

The first was the superiority of the value of great principles over temporary appearances. The difference between a fool and a philosopher, between a weak man and a strong, between a little man and a great, lies partly in this, that the former govern themselves by appearances and the latter by principles. Now

PHENOMENA ARE FLUENT PRINCIPLES FIXED.

It is so in the physical, the business, the spiritual world. This was illustrated at some length. The men of business who succeed are those who have the stagacity te perceive and the strength to believe in fixed principles, which will remain when the present appearance of the money market will have changed. Wall street teaches this every week. It is the old story of the beginner in art who knew that he must select some point in the landscape from which to sketch, and so selected a grazing cow which moved as he sketched, to the terrible confusion of his drawing. The bunding must not be elected on quick-sands. This European war is going to make a tragic and powerful illustration of this proposition.

Another great truth to believe, for victory, is the final triumph of truth over error. If this be not held the fight cannot be maintained. None of us can pretend to show how this is to be done. God will do it. He will make every knee to bow. But if we do not believe this, if a man do not feel that every beautiful thing thought, spoken, did, helps to final extinction of ugliness and deformity, that every beautiful thing thought, spoken, did, helps to final extinction of ugliness and deformity, that every happiness he creates helps to the final extinction of misery, and every good deed to the death of evil, he could not keep up the light. If, however long delayed, the man has confidence in the final riumph of his cause he can endure the most distrustful campaign. But tell him that it is fixed in God's wise rivelenges of God is

said, to preach a single sermon if I did not feel that my words would be vibrating in human ears long after

THE BELL OF ETERNITY
had tolled the Eneil of the things which are visible and temporary. Faith in the everlastingness of God's wise rule nerves for the best of fighting.

The last great object of faith he should mention is Jesus. He is the captain of our saivation. The soldier must believe in his captain. Your faith is attempted to be shaken by plecemeal criticism of the New Testament. This statement is questioned, that miracle assailed. Well, suppose that, with the resons of criticism, they could cut out of the Evangelists each particular statement so that at last we could hardly have left the three words in the opening of the second chapter of Matthew, "Jesus was born. What then I Here is a fact; more people by believing

THE TRADITIONARY JESUS
as the divine Saviour of their souls, have been able to conquer life and death than by believing anything else. Faith in just such a Jesus as the Bible gives us has done more good than everything else. Take the criticism and take the fact; and what is your duty and your interest? Plannly to believe in Jesus. The sermon was closed by showing that the object of this light was to "grasp eternal life." He who fights a bad fight, a faltniess fight, grasps death. The hideousness of clasping a fiend—the velled prophet of of Khorassan—the dying soldier, with life let out from a builet hole, grasping, as he dies an angel—life—eternal life.

ANTIOCH BAPTIST CHURCH.

"Martial Orders"-The War to Europe-

mon by the Rev. John Love, Jr. assemblage at the Antioch Baptist church, Bleecker street, yesterday morning was not so nume rous as usual, the high temperature of the past week having doubtless caused many of the congregation to betake themselves to the country. The discourse by the pastor, the Rev. John Love, Jr., was an eloquent and telling one. Taking for his subject "Martial Orders," he said :- The present is

A CRITICAL AND MOMENTOUS PERIOD in the world's nistory. The events which are trans-piring are working out the destinies of nations, as well as of individuals. Unexpectedly, and seemingly without just cause, two great governments

IN BATTLE ARRAY. The cloud of war, at first no larger than a man's nand, has spread until its pall is thrown over hun dreds and thousands, and to-day many a blanched cheek and tearful eye betoken sad forebodings for

the future.
THE BATTLE CRY IS SOUNDING. the marshalled forces of ambitious rivals, with gulvering muskets, await the order for advance-thirsting for each other's blood. The eyes of the world instinctively

TURN TOWARDS THE RHINE, watching the issues of the condict with an interes which is not local nor circumscribed by State

contest, not at the point of the sword, with flashing cannon and with the varied appliances of war, not to gratify national pride or to satisfy a spirit of revenge. It is a contest of ruth against error, of the kingdom of light against that of darkness. And this contest has existed from the earliest ages. The forces of Satan are arrayed against us, and the trumpet-call to hattle is sounding. Christ, our great Captain, though unseen, guides us. His bloodstained banner is our ensign, and from the pages of inspiration comes our martial order, "PUT ON THE WIGLE ARMOR OF GOD that ye may be able to stand against the wiles of the devil." Ephesians vi., II. The progress of truth has not been that of steady advance, but fitful and spasmodic. Her glory is the reward of many a sear and wound received in the armor of conflict. The speaker here drew an analogy between the parts of the armor as referred to in the scriptural contest and the armor of the christian character—the shield of faith, the helmet of salvation, &c. He next spoke of the necessity of girding on the panoply in

tianity,

TOO MUCH FORMALISM IN PIETY.

We are satisfied with the ruddinents of the Christian life, and act as does a child, which, knowing hardly anything, thinks it knows all. Religion is many-shied, adapted to the various phases of life, not only awakening emotions of gratitude and love for the Supreme Being, but giving us the true preparation for the duties of secular life.

THE CHRISTIAN CHARACTER
has not its legitimate growth unless modelled after that of Christ. The aesthetic faculty prevails in man. The same principle which leads to admire a symmetrical character.

The Christian armor gives nerve, sinew and strength. The issues of the future are with you. The present is the pivot on which the future turus. Follow your great Leader through the thickest of the light. On every parapet let the cross be raised, and never yield up the armor until you exchange it for a crown and join in the praises of the biest.

CHIRCA OF THE ROLY TRINITY.

The Immorality of the Age-Sermon by the Rev. U. T. Tracey.

Only a sprinkling of an audience was gathered in the Church of the Holy Trinity yesterday to listen to in the absence of the rector, Rev. Stephen Tyng, Jr. At the same time the pastor left for his summer vacation the singers took flight, leaving only the excellent tenor, Mr. Weeks, who was forced to unusual efforts in giving the music in the form of solos. The author of so many exquisite melodies and excellent organist, Mr. Henry Eyre Brown, shared in the la-bors of Mr. Weeks to produce a programme which really left little to wish for. The music included a Chant, Venite, Benedictus and hymns 175 and 210,

The text was from Corinthians, vi., 6, and the Rev. Mr. Tracey said:-We hear to-day a great deal concerning the degeneracy of public morals. Who can tell, they say, what may be the fate of the vice-tainted republic? A sensational and tawory literature, vittating all tastes and raining all minds, is scattered broadcast over the land, and is read by our children in every street car and saloon of the

are performed anomalous plays, which are full of coarse and shocking allusions and actions, and the old feeling of modesty and delicacy which once

oid feeling of modesty and delicacy which once prevailed is banished from among us. Men and women leave the theatres where these plays outraging decency are performed, and in the sacred circles of home talk about and criticise these things, which should only cause them to blush.

MARRIAGE IS NO LONGER SACRED and that the is now only a loose and adjustable one, to be accepted or shaken off at pleasure. Fathers and mothers make light of it in conversation before their children, and those just entering life assume the marriage obligation with a careless smile. Business men are no longer honorable, no longer fruthful, but as I have lately been told by a merchant of celebrity, the word of many of the most widely known and respected in their ranks, when referring to business transactions in which they have an interest, is totally unreliable. Wall street brings to light a train of

to ousnices transactions in which they have an interest, is totally unreliable. Wall street brings to light a train of

ROBBERY AND CRIMS

that is astonishing. How many men would blush to tell their families of the exact manner in which the large bank credit they feel so proud of accraed! These men are daily seen in places where a merchant of forty years ago would have lost commercial standing and social respectability. Many of these men dispense a large share of their gains in open handed charity. But there are lower dopths to wail street life; depths the frequenters of which never undertake to buy forgiveness for their crimes by charitable gitts. And all tids dishonesty is so pervaiting, so widespread, that the air is filled with it, and none of us are wholly untained by it. If we have not realized the actual ruits of this dishonesty, we have longed for them, and are consequently equally guilty. What does it profit a man if he gain the whole world and lose his own integrity? And I ask yon, is the cost of virtue to be an excuse for the want of it? Much of this wealth Got By CRIME and FRAUD then finds its way into the Church, and this, it is supposed, by the rich members who give, will guild over dishoner and turn aside inquiry; yet i cannot see that this use of the money acquits those who thus obtain it, and, for one, may speak out fully, now the time has come. I must say that our religious societies, our Christian associations, sometimes collect their great wealth by means not wholly without the stigmn of fraud, and that I cannot believe that this wealth, in dowing into the Church, becomes purified by its course or by its destination, if the Church, remains composed of

THESE MERCHANTS AND THESE CHRISTIANS, God will, ere long, select a new people to bear His cross and perform His works, and men who shall honor His name by all their deeds as well as by their words.

CHERCH OF MOUNT ZION.

Sermon by Bishop Snow on Impending Events—The World to Be Destroyed Immediately—A Bogus Herald Reporter Kicked Out of the Church—A Riotous Scene.

A somewhat remarkable discourse was delivered pesterday at three P. M. in the Church of Mount Zion, University building, Washington square, by Bishop Snow. His text was Fsaims xlvL, 6-"The heathen raged, the kingdoms were moved; He utter-ed His voice, the earth melted." In this passage, aithough the past tense is employed, proceeded the Bishop, we are not to understand that at the time it was written it had been already fulfilled; for, in the writings of the prophets, the past tense is often used for the future, and events of the last days are spoken of as if they were events of the past. Every one who reads the prophecies with attention must aware of this. Moreover, it is evident, from the very nature of the subject of this text, and indeed of the whole of this psalm, that it is a prophecy of the great day of the judgment of the nations. There are four distinct points presented in the text-First, the raging of the heathen; second, the moving of the kingdoms; third, God utters his voice; fourth earth melts. These are all descriptive of the scenes of the Judgment Day, that is, the time in which God will in righteousness cut off all the wicked from the earth, that his children may inherit it according to his unfailing promise.

As it regards the first point, the raging of the heathen, we learn from other Scriptures that this is

heathen, we learn from other Scriptures that this is at the time when the dominion of the world passes from earthly rulers into the hands of Jesus, the rightful King. According to Revelations xi., 15, this is at the sounding of THE SEVENTH OR LAST TRUMPET.

When the seventh angel sounds there are great voices in heaven dectaring that the kingdoms of the world have become the Lord's. And the elders, who prostrate themselves before God, give thanks that he has taken his great power to reign, that is, has caused the supreme dominion of the world to pass into His own hands and those of His Son. They also say, "And the nations were angry, and Thy wrath is come," &c. Thus we see that the seventh trumpet ushers in the general judgment, in which the wrath of God is visited upon the nations, and that as the mighty day dawns the nations are angry. This agrees with the declaration of the text, that the heathen raged. For the Hebrew word rendered heathen signifies nations, and is often thus translated.

Now, as we are fully prepared to prove, the

heathen raged. For the Hebrew word rendered heathen signifies nations, and is often thus translated.

Now, as we are fully prepared to prove, the seventh angel began to sound in A. D. 1844. Therefore we must understand that already the heathen have raged—the nations have shown their impotent anger. When was it? It was in the autumn of 1844, when the midnight cry was sounding and the Bridegroom was coming to the marriage, or, in other words, christ was coming to the throne. At that time the heathen of corrupt Obristendom were exceedingly chraged. And they are still angly against the truth and the kingdom of Christ, though their power for evil has passed away to that extent that they cannot do us the injury that they would. The next point is

THE MOVING OF THE KINGDOMS.

Their lease from God having expired by limitation at the end of the times of the Gentles, in 1844, they are to be removed out of the earth so that the kelfs of the kingdom may possess their promised inheritance. In Haggaili, 21-22, God declares he will "snake the heavens and the earth, will overthrow the throne of kingdoms and destroy the strength of the kingdoms of the nations, and the horses and their riders shall come down every one by the syncion and destruction of all earthly kingdoms has begun, and in the war which is about to commence in Europe—a war more term, c and destructive than any that the nationa nave kenny the kingdoms will be moved from their foundations and pass away to be no more. Thus it is declared in Isalah xxxiv, 20, "The parth shall reed to and fro his a drunkard

and shall be removed like a cottage, and the transgression thereof shall be heavy upon it; and it shall tail and not rise again." So also in Revelations vi., 14, we read:—"Every mountain and island were moved out of their places." And in Revelations xvi., 20:—"Every island fled away and the mountains were not found." Mountains and islands are here used as figures of kingdoms and nations. They are all to be speedily rooted out, that

kingdoms and nations. They are all to be speedily rooted out, that Uthat and His Ransomed ones, of all ages and all climes, may lobert the land and dwell therein forever. The third point in the text is the great fact that Jehovail utters his voice. Now, that God who speaks is a spirit, whom no man has seen or can see. Says Jesus:—"Ye have neither heard His voice at any time nor seen His shape." How then does He speak to us or to the world? How did He speak in former times? By instruments or agents. Says the Aposile, in Hebrews il., 2:—"God, who, at sundry times and in divers manners, spake in time past unto the fathers by His servants, the prophets, has in these last days spoken unto us by His Son." But since Christ ascended on high does he still speak? Look at Hebrews, xil., 26—"See that ye refuse not Him that speakelf from heaven." God was still speaking to men after the ascension of Christ. And this was by His Word and Spirit through the ministry of the Apostles. And thus also through the ministry of the Apostles. And thus also through the ministry of men whom He has called and sent to preach the Word of Truth. He has continued to speak from that day to this. The spiritual dwelling blace of God is Zion, and Zion; the Church. And in Joel Hi, 16, it is written.

Word of Truth. He has continued to speak from that day to this. The spiritual dwelling blace of God is Zion, and Zion is the Church. And in Joel lif., 16, it is written,

"THE LORD WILL BOAR OUT OF ZION, and utter His voice from Jerusalem." Thus it is evident that God utters His voice from the Church which He has chosen to bear the standard of His truth for judgment. And there is made manifest "The sign of the Son of Man." The remaining point to notice is the meiting of the earth. The lagrange of prophecy is highly figurative. Mountains and hills are figures of the would. The earth which melts is, therefore, to be understood as meaning the civil and ecclesiastical systems and powers of the earth. Peter says:—"The elements shall melt with fervent heat;" and in these words he religrates the language of prophecy. As for example, we read in Amos ix, 6—"And the Lord God is he that toucheth the land, and it shall meit." The word rendered land in this passage is rendered earth in the text. In neither place does it signify the material earth melting by material free; but the earth of human society melting by the fire of God's righteous judgment, declared by His Word and executed in His Froyldence in the form of war, famine and pestilence, together with all the destructive calamities of this great day of God, in mejey hasian it.

A PRELUDE TO THE SERVICE—A DISGRACEFUL ROW. Before the service commenced and previous to the delivery of the sermion, Bisnop Snow directed the attention of one of his flock to a young man in the congregation, who it is understood, has made use of the reputation of the Herald in connection with this church, was finally put out of the building by a member of the Bishop, with much emphasis and strong was lost upon three other reporter who might be present that a similar fate awates them, and a much warmer place in regions that are not generally mentioned to cars polite if they tollowed in the footsteps of the wiveled young man whose ejectment they had just witnessed. The moral edect of this warnin

AMERICAN PRES PRESRY/ERIAN CHURCH.

The Parable of the Predigal Sen-Sermon by

the Rev. Charles B. Smyth.

The Rev. Charles B. Smyth preached a sermon on the Producal Son yesterday morning at the American Free Fresbyterian church, Masonic Hail, to an audience of about five and twenty. He chose as his text a portion of the eighteenth and twentieth verses of the lifteenth chapter of Luke—"I will arise and go to my father; and he arose and came to his of the liteenth chapter of Luke—"I will arise and go to my father; and he arose and came to his father." The very persons who should have been foremost in avowing Christ, the preacher said, were really the ones who murmured the most against thim. It is to be remarked that if Christ used whee He was called a wine biober; if He went to a feast He was called a gluton, and if he went among sinners He was called the friend of sinners and publicans and was deried be assed he sat with them. All the parables in this chapter go to establish the fact that He was the iread of sinners. Why did Christ put Himself in a position to meet the woman of Samaria at the well? Because He had a work to do, the saving of her soul and the souls of the whole city. Whenever the conventionalisms of aciety stand in our way we must trample them under foot.

He then Hustrated the condition of a sinner in the steps taken by the Prodigal Son. Ought we not, he said, to be satisfied if we can cross the threshold of our Father's house. We may consider ourselves happy if we can even get within His house. Some one has appropriately said, "The road to hell is paved with good intentions.", The true pentient does not fall to put in practice the good resolutions he has formed. He concluded as follows:—The minister does not perform his duty in sitting in his study all the, week, bringing out polished essays to delight his hearers. But he performs it who goes among the sick, the poor and needly; among the sinners and unconverted ones, seeking to save them from eternal damnation.

CALVARY BAPILIST CHURCH.

The Betrayal of Christ-Eloquent Sermon by

the Rev. R. S. McArthur.
Owing to the intense heat yesterday the congregation at the Calvary Baptist church, in Twenty-third street, was not so large as usual. Mr. McArthur, the popular young pastor, preached a very abic ser-mon from the text, "What shall I do, then, with Jesus, who is called Christ?" Matthew xxvii., 22. He said the Jews, in the time of Christ, were a subjected people, and, as such, the power of life and death was taken from them. The consent of Pilate, According to the law of the Jews Christ would have been stoned to death, but even though Pilate had granted them this privilege, they would prefer to have Christ condemned by the Roman power, in order that the Roman method of death should be his, and also in order that the power of the Roman government might be used against the spread of the gospel. Pilate could not escape the responsibility of deciding for or against Christ. Never had a man a grander opportunity of doing grandiy; never did a man fail

so fatally.

Never before might justice have appeared so just; never villany so vile. His was a great part to act.

IT MIGHT HAVE BEEN SUBLIME! it was base. He sat on the throne of power when he who had all power was weak before him; he was judging Him who was the Judge of the quick and

who had all power was weak before him; he was judging Him who was the Judge of the quick and the dead. One scarcely dares to think of the awful possibilities and destinies of time and eternity which hung on the decisions of Pilate. We may not presume to go too far into these mysteries. But this we do know: Pilate ought to have done right. We do not judge him by the Christian standard; we do not biame him for not accepting Christ as the Messiah. But we judge and conceum him by his own law, pecause he wickedly violated his own sense of right in his betrayal of Christ to his enemies. At first Pilate was disposed to do right and save Christ. He knew little and carcel less about the annoying questions of those aunoying Jews. His only desire seems to have been to quiet the mob, please the people and retain his office. He finds thrist innocent; he will set him free. But Jewish hatred will not be baffied so easily. "If thou let this man go thou art not Ozsar's friend." The question with Pilate is now no longer one of right. It is position, power, self on the one side; justice, truth, Urrist on the other; and on the Livar Dy Selvish Ambition.

Pilate sacrificed the Holy Christ.

Pilate is obliged to take his place on the judgment seat, the warning of his wife haunts nim, his superstitious fear alarms him; but there is no escape; he must decide. And his position then is the position of each of us to-day. Christ stands before us this morning, and we must answer this question, "What shall I do, then, with Jesus, who is called Christ?"

The character of him to whom the question refers demands that we shall answer it. Christ was the annointed one from the foundation of the world. Though now veiled in flesh he is the brightness of the Father's glory. He is the deeire of all nations; and of him even the heathen sages spoke in unconscious prophecy, and to him as the "unknown God" they rendered their homage. The noble wife of the liquois him for thirty pieces of siver. And in thus destruction. Judas in an our fate as nations dep

went out and hanged himself, and Plate, after acting the part of a contemptible "frimmar," was accessed or the order of a contemptible "frimmar," was accessed or the order of a contemptible "frimmar," was accessed or the order of a contemptible "frimmar," was accessed or the order of a contemptible "frimmar," was accessed to the order of the order of the part of the order of the frantic ories of helpiess children and unhappy mothers, trodden under the war-horse of the Roman, they reaped their reward.

We are compelled by necessary to answer this question. Once, at least, in the life of every man

there comes a time when he must decide between himself and this "Jesus, who is called Christ." God help us all at these turning points in life to do right, to exalt Christ at whatever cost. In the busy marts of trade, in the quiet of our lonely hours and in the gay amusements of life, the question will come. Death himself, pointing with skeleton finger, will say. "What has thou done with Jesus, who is called Christ?" We may not answer as did Pliate and the Jews; but, by refusing heartily to accept Christ, we do really reject him, and, as far as it is in our power, again enact that scene in the judgment hall of Pliate and on the cross of Calvary.

The reverend speaker earnestly exhorted his hearers to accept Christ as their personal Saviour, and closed by saying that Jusus, standing in Calm AND MAJESTIC SILENCE

before Pliate, demands an answer. Jesus on the cross of Calvary says, "What will thou do with me?" His pierced hands, his bleeding feet, His lacerated back and bowed head, with a thousand trumpet tongues cry out, "What will thou do with Jesus, who is called Christ." And Christ from His throne in the heavens repeats at this moment the same question. Can you, dare you deny Him the homage of your heart and the devotion of your life? Fliate and Christ must again meet; for we must all appear before the judgment seat of Christ. Where, O Pliate, art now thy dignity and power? Christ, whom once thou didst condemn, is now thy judge, and thy brief day of power is now changed into an eternity of woc. O! that with the voice of the Archangel, whose trump shall wake the dead, I could urge this question and its proper answer upon you this morning.

PROGRESSIVA SPIRITUALISM.

Rank Blasphemy-Christianity and the Bible Held Up to Ridicule-Address of the Rev.

Moses Hull.

The hot weather had doubtless the effect of con derably diminishing the attendance at Apollo Hall, terday forenoon; nevertheless the hall was pretty well filled by a number of respectable looking per-sons of both sexes, from the ages of thirty to seventy, who assembled there to hear the Rev. Moses Hull expound the theory and doctrines of progressive spirit-ualism, and compare the evidences for the truth of spiritualism generally with the evidences on which

ordinary Christianity is founded.

On entering our reporter found a mild old gentleman seated in the doorway, with several ten cent Treasury stamps interlacing the fingers of his left hand, after the manner of an accomplished street car conductor. As the reporter attempted to pass by lifting one foot and placing it against the oppo-site door post, and, in that position, courteously informed the intruder the cost of

ADMISSION WAS ONLY TEN CENTS, having received which he dropped his foot again, smiled like a jolly old saint who had done his duty manfully and bowed the visitor in.

After the singing of a hymn by two preity young

ladies and a tail, handsome, full bearded gentleman of middle age, the Rev. Moses Hull (a stout, gentle-man, with thick black hair and dark, heavy mustache) approached the rostrum, and commenced his discourse. It surprised him to find ultra Chris-tians so eager to reject spiritualistic truths, unless supported by outward evidences appealing to the reason and the senses, while they were ready to swallow. ANY IMPROBABLE STORY.

supported by ontward evidences appealing to the reason and the senses, while they were ready to swallow

ANY IMPROBABLE STORY.

no matter how proposterous or now lamentably uncarroborated by reliable testimony, if related in support of Christianity. The reality and divinity of Christis made entirely dependent on his miracles. He (the preacher) saw more maracles performed by spiritualism than were ever attributed to Christ. As for the miracles re-orded in the hole, he should like to see them tested by the light and

APPLIANCES OF THE NINETERNII CENTURY, with the New York Herald's corps of reporters standing by to interview the miracle workers. In these days we have a hebit of asking too many questions to allow impositious to be practised on the public. If the humbug miracles of the Bible were natempted to-day in New York the Argus-eyed reporters of the Herald and the other enterprising daily papers of America would pick the sham to pic es in a twinkling. The original compilers and early preservers of the Bible were men of bad character, confessed thieves and

Roulers And Llars,

who openly proclaimed that there was no har a in lying so long as it served the Church, and some of whom try to make us believe that they spent part of their time in preaching to human monsters with one eye each in the centre of the breast and like impossible confirmation in other respects. In those days everybody w. s steeped in Ignorance, and the associates and companions of Christ were all marksuch, men who signed their names by making a mark, and who, therefore, could be easily deceived. The miracles of spiritualism were of no such doubtful record. They did not die out with human ignorance and disappear before human enlightenment. They are performed this very day and can stand the test of intelligent investigation. A lady said to the preacher recently that she feared he was

Active to the progressive Spiritualistic church there were no such pastors as Horace Cook and others of that stamp.

Mr. Hull was listened to very attentively, a

air. Inii was listened to very attentively, and his remarks now and then called forth some protty loud laughter. Indeed, he once or twice came near receiving a round of applicate; but, it being divine service, the manifestations were suppressed. He pleads his cause cloquently, and no one would think of questioning 1's sincerity.

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

Plymontis Church Attractions Fading Away-Mr. Beecher's Last Appearance but Oue Scason-Sermon on Christian

The approach of the last Sunday when the far-famed pulpit orator of Plymouth church will take his annual holiday excursion, and his voice be heard no more for six weeks in this popular preaching temple, is parally visible in the make up of the congregation. The "piliars of the temple," with their tendrils in the shape of wife and children, are no more seen. They have gone to fresh fields and pas-tures new. After next Sunday they will be joined by their pastor, and then Plymouth church will lose the attractiveness that yesterday drew so many strangers, most of whom were from far off lands, attracted by the European reputation of the preacher. Though the sun was nearly as "inclement" as last

Sunday Mr. Beecher did not repeat the experiment of last Sunday of closing the church in the evening. Though the pastor is of opinion, publicly expressed, that one sermon is quite enough for the human mind properly to digest in one day, yet his deacons are not gutte so advanced in their ideas. They re tain the prejudices of their forefathers that it is not possible to have too much gospel, and that exhortation is always in season. With this prejudice, to

possible to have too much gospel, and that exhortation is always in season. With this prejudice, to close Plymouth church on Sunday night is with then a dishonoring of God.

The subject of Mr. Beecher's sermon yesterday morning was the patience of the Christian, or a faithful continuance of well-doing. The text selected was from Hebrew xi, 36:—"For ye have need of patience, that after ye have done the will of God ye might receive the promise."

Patience wis a consequence of enterprise and endeavor and the Dossession of the soul under damentials. If we are to attain lasting results in the growth of our higher life we must in patience possess our souls. It was this kind of duplex education that went on in the family. It was not the development of the lower gature in our children we were so anxious about, but it higher. It was this impatience of results that provided us from seeing the receive the development of the lower gature in our children we were sont a forest, he lays down the ground, and he sows the seed and soon sees what is done; but it was not so in the higher developments of a man. He compared the seed and soon sees what is done; but it was not so in the higher developments of a man. He compared the intellectual and on the esthetic side of his "ature more time was required than in the physical; in "the moral tature still more time. The gradations were slowly and more deeply marked that changed a powerful man into a benevolent man, a bigoted-minded man into a benevolent man, a bigoted-minded man into a broad, liberal soul.

Growth in grace was a correct definition, but it sometimes was abused. Men thought and they said their ministers told them they were right, that though they know themselves to be Christians, yet there was a good deal of evil in them yet. There must, however, be reformation in the lower sphere as well as in the higher. All reformation to must be immediate. The law of God was explicit as to this. "Let him that stole steal no more." "Let him that lied lie no more." But there were qualit

Mr. Heecher then gave an amust description of the training of a child—the mote difficulty it was to ring up a boy with no child-state difficulty it was to what a transle it was to the mother who had a boy who was all fire, life, energy, effort, purpose; how who had a boy so much trouble as her boy was." But he

grew to be a man, with a sharp, clear, defined character, who could not be mistaken for anybody else, Let them lay upon themselves the whole burden of Christ, and be faithful, enduring workers, and that work will not be performed in vals. It will live after the worker is gone.

When we get on the other side he, Mr. Beecher, thought we should be permitted to laugh, and there were a good many things we should laugh about in heaven. We should laugh at our troubles in this world, laugh at our burdens here, laugh at our trials. We should see, how little these trials and burdens were when we looked at them in the light of his (Mr. Beecher's) once when he lived in the West. He was riding along a plain on horseback, and he saw a man in the front of him with a ride levelled straight at him and his horse. When he first saw that, though a brave man, he felt cold and starfied, but he went on, and when he came up to where the man should be he found it to be the stump of a tree, with a branch sticking out that looked like a rifle. A higher sense of relief than this would be the retroepect of their troubles as they surveyed them in the light of heaven.

FIRST RAPIEST CHIPPER

The Christian's Past and Future-Sermon by the Rev. Mr. Gallagher.
At the morning service yesterday in the Pirst Bap-

tist church there was a air congregation, consider-ing the heat of the weather and the attractions of the watering places. Mr. Gallagher, the pastor, who has some of the characteristics, or rather eco ties, of Mr. Bescher, delivered a sermon which was remarkable for the multitude of topics it embraced. He selected for his text the motto of St. Paul:-"I press toward the mark of the prize of the high cailing." After a few pre-liminary remark, the reverend gentleman said that Christianity was often mistaken for happiness, and that people too frequently assumed that because a man observed the commandments, kept within the law and was a good Christian, that his life must necessarily be a happy one. There could be no greater mistake made than that. Christianity did not assume happiness to the Christian; but the hope that animates the good man is a good substi-

be no greater mistake made than that. Christianity did not assume happiness to the Christian; but the hope that animates the good man is a good substitute for earthy othes—the hope, the assumance, that when his pilgrinage here is ended he will attain to an immorfal minerjunge.

TO BE HAPPY HERE

One must, like St. Paul, Jirmly resolve to forget the past, to sever the connection between our pride, passion, triumphs and reverses, that are but memories, and steadfastly fight the flight of faith of the immeliante present, looking forward hopefully to the future. To be successful in anything a man must fix his mind upon that particular thing. There is only one way of doing a thing, and that is the right way. It is so in religion. The mind must not be crowded with the events of the dead past, but kept clear and bright for the active duties in the present. Paul had to forget the past, and knowing his antecedents we imagine how difficult blat was. He had to lorget that he was a Jew, to forget that he had been a persecutor of the helpiess and innocent.

Here the preacher branched off into the bypaths of philosophy, and dwelt at much length and with anecdote and illustration on the evils of the pride of race. The pride of race was the cause of the present war in Europe: It indamed the German peoples and roused the French to the highest pitch of enthusiasm. It was an evil which brought mourning into countless homes and spread desolation far and wide. He once prided ninuself on being an Irishman and thanked God that he was not an American; and, indeed, because of certain things, he was still glad that he was not an American; but he had once an account of presention of the control of the fact that one-half of the world that calls the forst and any the property of the control of the present of the fact that one-half of the world that calls the present of the fact that one-half of the world that calls the present of the pr

Swift says that "no man wno is not a fool will wish to be young again," and he is right. Let the pass go. Manhood is better than boyhood. The joys of childhood are as fleeting flashes of light that sometimes steal athwart the sky, but the pleasures of ripe manhood are like the light of the sun, which intensifies as it ascends.

manhood are like the light of the sun, which hetensifies as it ascends.

THE CHRISTIAN MAN
looks forward and backward; ever heping and
never discouraged, he looks the world straight in
the lace and presses onward. The best men are
those who, having sinned and repented, run the
race set before them consolous of the dangers by
which they are surrounded. It takes a bad man to
make a good man. For this cause the great man is
not the familiess man, but the man who is able to
overcome his faults. Christian noliness is to know
good and evil, Children are sometimes prevented
from learning the evils of this life, and when they
grow up fall into them unwarily. It would be better to let children observe sin in all its hideous deformity, and when they went into the world they
would carefluly avoid it. Forget and forgive, cut
loose from the past, be good and true in the present,
and earniestly sitive to press forward towards the
mart of the high calling of the Christian, was the
burden of the elequent peroration with which the
reverend gentieman concluded his discourse,

CHURCH OF THE SAVJOUR.

Sermon by Rev. Mr. Mayo, of Cincinnati-

Christ as a Religious Londer. In the Unitarian church, on Pierrepont street, yes-terday, Mr. Mayo preached a thoughtful and cloquent sermon, taking for his text the sixth verse of the fourteenth chapter of John-"I am the truth." There has always been a class of religious teachers who disparage the claims of Jesus Christ to religious leadership on grounds like this:- Is not the truth as good when spoken by one man as by another? Are principles laid down in early times? Why always look up to this one overpowering name? May not better things still appear? Many writers think it is time to have done with Jesus Christ. It almost Seems as if Jesus contemplated this when He uttered these words:—"I am the truth." He did not say, I came to teach a doctrine of the resurrection," but "I am the resurrection." He did not say, "I came to teach the truth," but "I am the truth." He always lusists that only those who LIVE HIS LIFE

are one with him. "I am the vine and ye are the branches." All these declarations show that Jesus was connected with the truth in a peculiar way—so connected with it that John said he was the word, the very creative power. In this lies his superiority; He is the truth. This quality which jous possessed of being the embosiment of the truth is a divine quality; yet men have it, for man has a divine quality; yet men have it, for man has a divine quality; yet men have it, for man has a divine quality; yet men have it, for man has a divine quality; yet men have it, for man has a divine quality; yet men have it, for man has in the beginning. Their seases possesses man has in the beginning. Their sease of men has just have seased men, because they are what they keach bodding her, because they are on the promulgate. In the State there are always two classes of men, they one prilliant theorists and orators, the other the real shoulders of the State, whom the people follow instinctively. Washington was incarniated justice; Lincoln was prectical freedom. Look at our homes; how dreary they are compared with the Christian ideal. Sometimes we see a home made beautiful by the power of a true and noble woman. It is

EECAUSE SHE IS LOVE,
she is integrity, the is yirtue. Some men are incarnated business, some as recond class, but the one moved on Nauslean, the other moved on branches." All these declarations show that Jesus

she is integrity, she is virtue. Some men are incarnated business, some are incarnated war. Vellington and Grant are rated by some as second class,
but the one moved on Napoleon, the other moved on
the confederacy, and both were no move. She specific
was poetry, Plate was philosophy. There are a few
real preachers, and if they preached in their costs
everybody would know all they said Monday their
ing. So the world is thaken by those who are want
they would have men be. Everything must be mimitted to this test:—Are you truth and love? That
test not many can sand an instant. There are man
who may somewhat help the race, but who are not cobe trusted for its guites. A few men represent cortain

PHASES OF MORAL TRUTH; but Christ standing of in above these that he appears the natural Saviour. He is the troth. If we can the life of Christ we shall all the time discover new broofs that He is all that man can understand of